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Stated Meeting, March 18, 1898.

Dr. I. MINIS HAYS in the Chair.

Present, 11 members.

Acknowledgments of election to membership were read from Charles F. Scott, of Pittsburgh, Pa.; George H. Darwin, of Cambridge, Eng.; S. Dana Greene, of New York, and L. B. Stillwell, of Niagara Falls, N. Y.

Correspondence was submitted and donations to the Library and Cabinet were reported.

Announcement was made of the death of Sir Henry Bessemer, at his residence near London, on March 15, 1898, in the 85th year of his age; and of the Rev. Dr. Edward A. Foggo, at Philadelphia, March 8, 1898, aged 64.

The following communications were presented:

By R. H. Mathews, "Initiation Ceremonies of the Native Tribes of Australia."

By W. B. Scott, "A Preliminary Note on the Selenodont Artiodactyls of the Uinta Formation."

Pending nominations Nos. 1432 and 1451 to 1453 and new nominations Nos. 1454 to 1457 were read.

The Society was adjourned by the presiding member.

INITIATION CEREMONIES OF AUSTRALIAN TRIBES.

(Plate V.)

BY R. H. MATHEWS, L.S.

(Read March 18, 1898.)

The Koombanggarry tribe, which was at one time both numerous and important, inhabits the country from the south side of the Clarence river along the sea-coast about as far as Nambucca, extending westerly almost to the main dividing range. On the south they are bounded by the Thangatty tribe, occupying the Macleay river. The Anaywan tribe, scattered over the table-land of New South Wales, bound the Thangatty and Koombanggarry people on

thewest. As no description of the *Burbung* of these tribes has yet been published, I have prepared the following brief account of that ceremony as practiced within the district indicated. Their social organization is after the Kamilaroi type, being divided into four sections,¹ with numerous totems consisting of animals, plants and other natural objects.

A *Burbung* is held at any time that there are a sufficient number of boys old enough to be installed as tribesmen; and the headman of the tribe, whose turn it is to take the initiative in calling the people together for this purpose, is generally agreed upon at the conclusion of the previous inaugural gathering which took place. When the appointed time comes round, the tribe who are charged with this duty select a suitable camping ground within their own territory, and some of the initiated men commence preparing the ground. While they are employed at this work, the principal headman dispatches messengers to such of the surrounding tribes as he wishes to join in the ceremony. These men are selected from among his own friends and belong to his own totem. Each messenger has generally one or more other men with him to keep him company, and he is provided with the emblems usually carried on such occasions, namely, a bull-roarer, several articles of a man's dress and some native weapons. The conduct of these messengers on their arrival in the proximity of the camp of the people to whom the invitation has been sent is very similar to the procedure previously explained in my descriptions of the initiation ceremonies of other tribes.

The situation of the general encampment as regards water and food supplies, and the location of the visiting tribes around the local mob, are also substantially the same as already stated. In a retired spot, a short distance from the main camp, the headmen have a private meeting place, called the *bunbul*, where they congregate to discuss such matters as they do not wish the women to hear. They have one or more fires around which they sit, and none of the uninitiated men are allowed near them. The women must not intrude upon the *bunbul*, even if the men are not there. The single women and girls also have a place near the camp, but in the opposite direction, where they assemble to work at making nets, headbands and

¹ I have given the names of the divisions of these people in my paper on "The Totemic Divisions of Australian Tribes," *Journ. Roy. Soc. N. S. Wales*, xxxi, 168-170.

such like. Every aboriginal camp is kept free from excrementitious matter. When the people go out to attend to any necessity of nature, they at once make a hole in the ground and cover the deposit over with earth.

In close proximity to the camp is the *bürbüng* or public ring, bounded by a low earthen embankment, with a narrow sunken pathway called *maro*, leading about four or five hundred yards into the forest to another circular space, formed in the same manner, known as the *eeteemat*, in the floor of which the butts of two saplings are firmly inserted, having the rooty ends upwards. These inverted stumps are called *warringooringa*, and are prepared in the way described in my papers dealing with initiation ceremonies elsewhere.¹ The *maro* enters both the circles through a narrow opening left in the embankment, and the latter is continued outward a few feet along either side of the path where it meets the rings. Within the *eeteemat* there are also sometimes two, and sometimes four, heaps of earth, about a foot and a half or two feet high.

Around the outside of the *eeteemat* and along both sides of the pathway referred to, there are a number of trees marked with the usual *moombeera* devices, as well as the outlines of an iguana, a squirrel, the new moon and other figures, all chopped into the bark with a tomahawk. On one side of the path are some tracks of an emu's foot, cut into the surface of the ground a few feet apart, as if made by that animal running along. These tracks lead away some distance into the adjacent bush, forming a sort of curve or semi-circle around the *eeteemat*; and on following them up they are found to terminate at the prone figure of an emu, *ngooroon*, formed by heaping up the loose earth into the required shape. All over the body of the emu thus drawn in high relief small twigs of the oak or wattle tree are closely inserted to represent the feathers of the bird. All the sticks and loose rubbish are scraped off the surface of the ground for several yards around this figure, for the purpose of dancing on.

Approaching the *eeteemat*, near one side of the pathway, there is a low mound of earth about a foot high. This is called *kooroorballunga*, and a fire is lit on top of it during the time that any per-

¹ "The Bora of the Kamilaroi Tribes," *Journ. Anthropol. Inst.*, xxv, 325.

² The fronds or leaves of these trees bear some resemblance to the emu's feathers.

formance is going on, such as the arrival of a tribe, their daily games and the ceremonial connected with the removal of the novices.

In the vicinity of the marked trees is a gigantic human figure named *Dharroogan* or *Gowang*, lying extended on the ground, composed of the loose soil scraped off the surface for some yards around. A little way farther on, near the *ceteemat*, is the prostrate image of a wallaroo, formed in high relief in the same manner. In building all the earthen figures just described, stones or pieces of wood are first heaped up on the ground, almost to the height of the object required, and on top of this the loose earth is thrown to complete the figure and give it the necessary shape. The finished drawing represents the intended animal in high relief on the surface of the ground.

A rope made of stringy bark is stretched between two of the marked trees which are not too far apart, and about midway along this rope there is a bundle of leaves and finely frayed pieces of soft bark, supposed to represent the rest of a ring-tail opossum.¹

When a strange tribe reaches a point somewhere within an easy stage of the main camp they paint their bodies with colored clays in accordance with the style customary in their tribe, after which the journey forward is resumed, the men in the lead, with the women and children following. On the approach of the strangers, the men of the local mob, and also the men of previous contingents who have arrived at the main camp, stand outside the *bürbüng* circle with their spears and other weapons in their hands, and sway their bodies to and fro. The new arrivals then march on in single file, in a meandering line, each man carrying his weapons in his hands; they enter the ring and march round and round until they are all within it in a spiral fold. They now come to a stand and jump about, the headman calling out the names of camping grounds, water-holes, shady trees, etc., in their country. After this they come out of the ring and each detachment of the hosts enter it in succession and act in a similar manner. For example, the contingent from Kempsey, who had arrived first, entered the ring and called out the names of remarkable places; next, the contingent from Armidale did likewise; then the contingent from Tabulam, and so on. Lastly, the men of the local Nymboi river mob enter

¹ All the animals drawn upon the trees, or on the ground, represent the totems of some of the people assembled at the main camp.

the ring and act in the same way. While this reception is being accorded to the men, the women, novices and children go into the camping ground and take up their quarters on the side nearest their own country.

The men of the newly arrived contingent are next taken along the track to the sacred ground, and are shown all the markings in the soil and on the trees, the earthen figures in high relief, and the fire, at each of which they dance and give a shout. They then start along the tracks of the emu, some men being on one side and some on the other, the front men pretending to be following the marks in the ground. They make short grunt-like exclamations as they run along and all the other men follow in a body. On reaching the figure of the emu, they all give a shout and dance round on the clear space before referred to.

They next assemble around the *ceteemat* and are shown the *warrangooringa*, on the roots of each of which an old man is sitting performing magical feats. Some of the headmen enter the ring dancing and singing round the heaps of earth and the *warrangooringa*, after which the two men descend from the latter and join the others. All the wizards or "doctors" take their turn at producing rock-crystals, blood, string and other substances from different parts of their bodies. After each trick, these clever fellows run with their heads down amongst the men who are standing outside the ring, who jump around to get out of their way. At the conclusion of these performances all the men go back along the track, and at about, say fifty yards from the *burbung*, they are met by the novices, who join the procession, taking their places with the men of their own sectional division,¹ who enter the ring and dance round a few times, naming remarkable localities in their several districts, their totems, etc., and the women, who are standing around outside, throw handfuls of leaves at them, after which they all disperse to their respective quarters.

A week or two, and in some cases a much longer time, elapses between the arrival of the first contingent and the last mob who have been invited from the surrounding districts, so that the earlier arrivals have a good while to wait at the main camp. During this period carraborus are held almost every fine night, the different tribes present taking their turn at providing the evening's amusement. The men go out hunting every day and the women proceed

¹ *Journ. Roy. Soc. N. S. Wales*, xxxi, 169.

in search of vegetable food, but there are always some of the old men and women in the camp. Each afternoon when the men return from the hunting or fishing expeditions, which have engaged them during the earlier portion of the day, the men of the local tribe start from the camp and walk away to the *eteemat*, carrying a boomerang or some other weapon in each hand. They are shortly afterwards followed by the men of the other tribes, each mob starting in the order of their arrival at the main camp. On reaching the ring they look over the *moombeera*, the raised and carved figures on the ground, the *warrangooringa*, etc., and go through practically the same routine—and return to the *būrbūng* in the same manner—as on the arrival of a new tribe. On some days during their visit to the *eteemat*, the bullroarer is sounded, and the men beat the ground with pieces of bark held in the hand. It may be that a few additional trees are marked on these occasions, or some improvements are made in the earthen figures, or any other extra work which may add to the embellishment of the ground.

As soon as convenient after the arrival of all the tribes who are expected to join in the ceremony the headmen assemble, and after a consultation among themselves they determine the day on which the novices will be taken away for the purpose of initiation. The *Koorinal*, or band of men who are to take charge of the ceremonies in the bush, are selected and the locality fixed where the women are to erect the new camp and wait for the return of the novices. On the morning which has been decided upon for taking the boys away, the whole camp is astir at daylight. The painting of the novices is now proceeded with, all of them being adorned with red ochre and grease from head to foot. Each boy is then invested with a girdle, to which four “tails” or kilts are attached, one hanging down in front, one at each side and one behind. They are then conducted into the *būrbūng* ring and placed sitting down on the raised earthen wall, the boys of each tribe being in a group by themselves on the side of the ring which is nearest their own country. The mother of each novice is then seated outside the embankment a few yards behind where he is sitting; his sisters and the other women are placed on the ground a little farther back. A screen of boughs is erected between each group of mothers and their sons. One or more of the headmen now go along the groups of novices and throw a rug over the head of each boy. All the women and children are told to lie down and keep still, and are covered

with rugs, bushes or grass, which have been placed in readiness for the purpose. The women then commence making a low humming or chanting noise, and several old men armed with spears keep watch over them to see that no attempt is made to remove the covering or look about.

When these preliminaries have been completed, two men sound bull-roarers (*yoolooduree* or *yeemboomul*) in close proximity and a few other men come along the path and run round inside the circle beating the ground with pieces of bark, similar to those described in my paper on *The Bûrbûng of the Wiradthuri Tribes*.¹ All the men who are standing about the circle shout and beat their weapons together, a separate detachment of men being located near each group of women for this purpose. During the combined noise of the bull-roarers, the shouting and the beating of the ground, the guardians advance, and, assisted by some of their friends, raise the novices on their shoulders and carry them away, their heads being still covered with the rugs to prevent their seeing anything. The novices are taken as far as the commencement of the *moombeera*, where they are placed lying on the ground with the rugs spread over them. Here they are kept a short time until the women depart from the *bûrbûng*, particulars of which will be given presently. This delay also furnishes an opportunity to the men who have been chosen for the *kooringal* to go on to the *kooroorballunga* and paint their bodies jet black with powdered charcoal and grease.

The novices are then raised to their feet and the rugs are adjusted on their heads in such a manner that they can only see the ground in front of them. Their guardians lead them along the pathway and they are shown the marked trees, the drawings on the ground, the fire, the squirrel's nest, etc., and are told to take particular notice of all these things. They are next conducted along the tracks of the emu until they reach the bird lying on the ground, as already described, around which some old men dance and all the people give a shout. After this they proceed to the *eeteemat*, and the novices are placed standing in a row. On being told to raise their eyes, they see two old men sitting on the *warrangooringa* exhibiting different substances out of their mouths, whilst some of the other men are dancing around the heaps of earth. An old man with a *coolamin* of human blood now approaches the novices and rubs some of the blood on their wrists. The guardians again bend

¹ *Journ. Anthropol. Inst.*, xxv, 308, Pl. xxvi, Fig. 40.

down the boys' heads and a start is made for the bush. The *war-rangooringa* stumps are then pulled out of the ground and placed upon the fire, some of the men remaining in the vicinity until they are consumed.

I must now take the reader back to the *būrbūng* ring. Shortly after the guardians and novices get out of sight, the bushes and other coverings are taken off the women and children by the men who have remained in charge of them. They then gather up their baggage and remove to another locality, perhaps several miles distant, where they erect a new camp, each tribe selecting their quarters on the side of the camping ground nearest their own country. Before starting from the *būrbūng*, a pole is inserted in the ground in a slanting position, elevated and pointing in the direction of the place where the new camp is to be established. If this locality is some distance off, a long pole is used, making a considerable angle with the horizon, but if the camp is not far away, the pole is shorter and the angle of elevation less. The upper end is decorated by having a bunch of green boughs, grass or feathers attached to it. This indicator is left for the guidance of any natives who may arrive at the main camp after the assemblage has broken up.

As already stated, the novices have started with the men into the bush. They march along with the rugs projecting on each side of the face like a hood—their guardians being with them, and the other men following, making a considerable noise. During the afternoon they arrive at the place where it is intended they shall remain for the night. A semicircular yard is made of bushes or bark, and the novices are placed sitting on leaves spread upon the ground, their backs being toward the men's camp, which may be fifty or sixty yards away. This camp is called *karpān*. Between the men's quarters and the yard in which the novices are kept a space is cleared of all loose rubbish, and one or more fires lit to afford sufficient illumination. After the evening meal has been disposed of, the boys are brought out of their yard and are put sitting down facing the fires, while the Koorings go through various pantomimic representations and traditional songs. These performances consist for the most part of imitating animals with which the people are familiar, or scenes from their daily life; and, like the ceremonials of other savage races, are largely mixed with obscene gestures. The animals selected include, amongst others, the totems of some of the novices, the headmen and the koorings.

During the day the men go out hunting, to provide food for all the party, but the novices remain in the camp in charge of a few of their guardians. Several days may be spent in one camp, or perhaps a fresh camping place is reached every night, especially if game is scarce. In the latter case it would be necessary for the novices and guardians to accompany the rest of the men. The novices march along with the rugs on their heads, and when stoppages are made in the bush they are placed sitting on the ground with their hands clutching their genitals. On arriving at the place which has been agreed upon as the camping ground for the night, a yard is made for the boys in the usual manner. During the evenings at these camping places human ordure is occasionally given to the novices in addition to their daily food. If they want anything they are not allowed to ask for it, but must make a sign to the guardian who has charge of them. Some or all of the men who are not attached to the koorinal may go away for a day or two to another camping place some miles distant in quest of food, and contribute a fair share of game to the maintenance of the novices and guardians.

The period spent in the bush with the koorinal is about ten days or a fortnight, being regulated by the weather and other considerations. Different burlesques and songs take place every day, but the general character of the procedure is the same. If the wombat totem is represented, the koorinal crawl under a log as if going into a wombat's hole; if they select the scrub-turkey, all the men scratch the ground with their feet, kicking the rubbish backwards into a large heap resembling the nest of those birds; and so on for any other totems which may be represented.

When the course of instruction in the bush is nearly completed, some strange men, called *irghindaly* or *wyendee*, come from the *ahrowanga*, or women's camp. They belong to a distant part of the tribal territory, and this is their first participation in the ceremony. On approaching the *karpan*, they utter a weird noise, like the howling of the wild dog, and advance in single file, each man holding a leafy bough in front of him, which hides the upper part of his body. The novices are led to believe that a strange mob of blacks are coming to attack the camp. They are then raised to their feet, and placed standing in a row, with their guardians, some of the koorinal, standing on the right and some on the left of the row of boys, having the latter in the middle, holding their hands

to their ears. By this time the *irghindaly* have reached the camp, and form into a line parallel with and facing the row of men and novices. They jump and shake their boughs, and then, throwing the latter on the ground, they retire a few yards. The *kooringal* now step forward and pick up the boughs and strip the leaves off them, shouting *wah ! wah !* while doing so. The *irghindaly* then consult with the headmen, and arrange the time for the return of the novices to the *ahrowanga*, after which they go back to the camp from which they have come, and inform the women when the boys may be expected. The mission of the *irghindaly* is analogous to that of the *beegay* of the Kamilaroi, described by me elsewhere, namely, to liberate the novices from the rigorous custody of the *kooringal*.

That evening at the *karpan*, by the light of the camp fires, some of the usual totemic representations are enacted by the *kooringal*, after which some of the old men chant *Dharroogan's* song. About sunrise next morning the novices are placed standing in a row beside the camp, with their eyes cast upon the ground. All the men then run about pretending to throw pieces of stick at a squirrel in a tree, and while they are doing so two men step into an open space and swing the *yooloodury*. The blankets are then lifted off the heads of the novices, who are requested to take particular notice of this ceremony. Some armed warriors now rush up to each of the novices in a menacing attitude, and caution them against revealing what they have been taught during their sojourn in the bush. At the conclusion of these proceedings, everything is packed up and a start made toward the women's camp.

After proceeding some miles the party come to a halt at a water-hole or running stream. Here a fire is lit, and they partake of such game as may have been caught during the morning. By and by all the *kooringal* gather on the bank of the water-hole or creek, and one after another goes into the water, washing off the black coloring matter, after which they come out, and paint their bodies all over with pipe clay. During this time the novices are sitting on the bank of the water-hole—or near the fire if the day is cold—and do not participate in the washing and painting ceremony. This water-hole is one which is always used for the same purpose at every *būrbūng* which takes place in this part of the tribal territory, and is never used for bathing on any other occasion. The journey forward is then resumed, and one of the men goes on ahead to report that the bush contingent will shortly arrive.

I must now give some further particulars of the new camp erected by the women, referred to in an earlier page. The same camp may be occupied all the time the novices are away, or the women may shift to a fresh camping ground every few nights, in conformity with the movements of the *kooringal*. A patch of ground is cleared near each of these camping places, to which the mothers and sisters of the novices repair every evening for the purpose of singing and dancing during the time the boys are away in the bush with the headmen. As soon as the women are informed of the day which has been fixed for the return of the *kooringal*, they proceed to this cleared space and erect an avenue of boughs, called the *arrowanga*, in the following manner. In this work they are assisted by the old men who have been with them all the time, and also by the *irghindaly* contingent. A number of small green saplings are cut down with tomahawks, and the stems are inserted in holes made in the ground, all in a line—the bushy tops being sufficiently close together to make a leafy screen, about four feet high. A few feet from this, another line of saplings is set up, parallel with the other. The two rows of boughs are fixed in the ground with a slant toward each other, so that their tops almost meet overhead, forming a kind of arched avenue long enough to hold all the *kooringal*. A few yards on one side of this avenue, and parallel thereto, the women light about four fires, beyond which they sit down in a row, and commence chanting in monotonous tones.

When all is ready, a signal is given by the men who have charge of the women, and the bush mob approach in single file, all painted white, as already stated. On coming in sight of the *arrowanga*, the novices and their guardians stop behind, and go to another camp a little way off, where they remain for the night. The women are now told to lie down, and are covered with bushes. The *kooringal* march on and enter the avenue of bushes, one after the other, and sit down with their legs gathered under them in the usual native fashion. During this time a small bull-roarer, called *dhalgūngun*, is sounded out of sight in the rear. A few of the headmen jump round outside the avenue, beating together two boomerangs, and muttering *wooh ! wooh !* After going round two or three times, they shout *birr ! birr !* and all the women stand up and dance round the men who are hidden in the avenue. After going round a few times, the women commence pulling down the bough screen, upon which all the *kooringal* rise to their feet, and also

commence pulling the bushes out of the ground, breaking them smaller and throwing them on the fires as they jump about. The women also assist in breaking the twigs off the boughs and placing them on the fires. By this time a dense smoke is issuing from the burning bushes, and some of the *kooringal* stand in the smoke around each fire until they are all sufficiently fumigated. A few of the old headmen stand round directing the proceedings, and the *irghindaly* assist in throwing bushes on the fires when more smoke is required. While the *kooringal* are standing on the smouldering boughs, the women come up and rub their hands on them, ostensibly to wipe the white paint off them. When the ceremony is over it is getting near sundown, and the *kooringal* mix with the women and *irghindaly*, and all of them go into the camp adjacent.

During the forenoon of the following day the mothers and sisters of the novices, accompanied by some of the men, again muster at the *arrowanga*, but on this occasion no bough screen is erected, and the women are allowed to see everything which takes place. Some fires are lit and green bushes cut and laid round ready for use. At the camp to which the novices and their guardians went the evening before preparations are also made for the approaching ceremony. The bodies of the boys are smeared over with ashes from the camp fires, and the hair of their heads is singed, to make the women believe that they have been burnt by the evil spirit and have just emerged from the fire. After a mutual interchange of signals that everything is ready at both camps the guardians and novices start forward, marching two and two till they arrive at the *arrowanga*. As they approach the women shout "Heh ! heh !" and throw pieces of bark over their heads. The *irghindaly* lay some of the green bushes on the fires and each guardian conducts his novice into the smoke, which curls upward around them both. The mothers of the boys, who have been standing on one side, now advance and rub their open hands over the bodies of their sons, after which they rub their teats on their mouths. The sisters of the novices next step forward and rub their feet on their brothers' ankles. During the whole of this ceremony the novices keep their eyes cast down, and do not look at their mothers or sisters. A signal is now given and they scamper off with their guardians to a camp which has been prepared for them not far away.

At the conclusion of the ceremonies at the *arrowanga* all the tribes shift camp to another place, perhaps a few miles away, and

next morning the novices are brought up in close proximity, where they are again smoked, after which they are invited to partake of food spread upon nets by the women. They are then conducted to a camp a little way from the men's quarters, where the old headmen show them quartz crystals and other sacred substances; and also small pieces of wood called *bandhanyay* or *kungara*, on which certain mystic lines are made, said to be the work of Dharroogan. They are forbidden to eat certain kinds of food until released from these restrictions by the old men.

The ceremonies being now at an end, the visiting tribes make preparations for starting on their return journey, and in a few days most of them are on their way homeward, each tribe taking their own novices with them. The latter are kept under the control of their seniors for a considerable time, and must conform to certain rules laid down by the headmen. It is also necessary that they shall attend one or more additional *Būrbūng* gatherings before they can become thoroughly acquainted with the different parts of the ceremonial and be fully qualified to take their place as men of the tribe.

On the Macleay river there is an abbreviated form of inaugural rite, known as the *Murrawin*, and among the tribes occupying the Nymboi and Mitchell rivers there is a short ceremony called the *Walloonggurra*. Both these rites are of a probationary character, leading up to the fuller ceremonial of the *būrbūng*, from which they differ in so many respects that I have thought it necessary to describe them in separate articles.

Before cannibalism ceased to be practiced by the tribes dealt with in this paper it was the custom to kill and eat a man during the *būrbūng* ceremonies. The victim was an initiated man of the tribe, and his flesh and blood were consumed by the men and novices. I am preparing an article dealing fully with this and similar customs, so that further reference is unnecessary at present.

EXPLANATION OF PLATE V.

The *būrbūng* described in the preceding pages completes a series of articles written by me on the different types of initiatory rites of the aboriginal tribes scattered over the whole of New South Wales. I have now prepared a map of the colony, defining the boundaries of the several districts within which each type of ceremony

is in force. On this map I have marked the approximate position of these boundaries, and have assigned to each district a distinguishing numeral, from 1 to 9, so that they can be readily identified. It is outside the purpose of this paper to define the areas occupied by the people speaking the different dialects prevalent in each district, but the names of some of the most important of them will be stated in a general way under each number. The reader will be referred to certain articles which I have published describing the initiation ceremonies, and also the totemic divisions of the tribes located inside the boundaries shown upon the map.

No. 1 on the map represents a wide zone of country stretching from near the Murray river almost to the Barwon, occupied chiefly by the Wiradjuri-speaking people. This includes the Wonghibons, a branch of the Wiradjuri, who are spread over the country from Mossgiel to Nyngan.¹ On the Lower Murrumbidgee and extending up the Murray from about Euston are several small tribes speaking the following dialects: The Eetha-eetha, Watthi-watthi, Kianigani, Yuppila, Yota Yota, Boorabirraba and some others on the upper Murray whose initiation ceremonies are the same as the Wiradjuri. For my descriptions of the *bûrbung* of these people the reader is invited to peruse the following publications: *Journ. Anthropol. Inst. London*, Vol. xxv, pp. 295-318; *Ibid.*, Vol. xxvi, pp. 272-275. *Proc. Roy. Geog. Soc. Aust. (Q.)*, Vol. xi, pp. 167-169, and *Journ. Roy. Soc. N. S. Wales*, Vol. xxxi, pp. 111-153. I have also dealt with their totemic division in the last-named work, pp. 171-176.

No. 2 includes the country of the Kamilaroi, Yookumble, Wal-laroi, Pickunble, Yuollary, Wailwan, Moorawarree and a few others. The Bora ceremony of these tribes is described by me in the following works: *Journ. Anthropol. Inst. London*, Vol. xxiv, pp. 411-427; *Ibid.*, Vol. xxv, pp. 318-339; *Journ. Roy. Soc. N. S. Wales*, Vol. xxviii, pp. 98-129; *Ibid.*, Vol. xxx, pp. 211-213; *Proc. Roy. Soc. Victoria*, Vol. ix, N. S., pp. 137-173. I have described their totemic divisions in *Journ. Roy. Soc. N. S. Wales*, Vol. xxxi, pp. 156-168.

No. 3. In this tract of country the Bunan ceremony is in force. Some of the dialects are the Thurrawall, Wodi Wodi, Jeringin, Ngarroogoo, Beddiwell, Mudthang, Dhooroomba, Gundungurra

¹ Mr. A. L. P. Cameron kindly furnished me with the location of the Wonghibon, Eethee Eethee and Watthi Watthi tribes.

and Wonnawal. I have given a comprehensive account of this ceremony, with a plate illustrating the Bunan ground and the different objects connected with it in the *American Anthropologist*, Washington, Vol. ix, pp. 327-344.

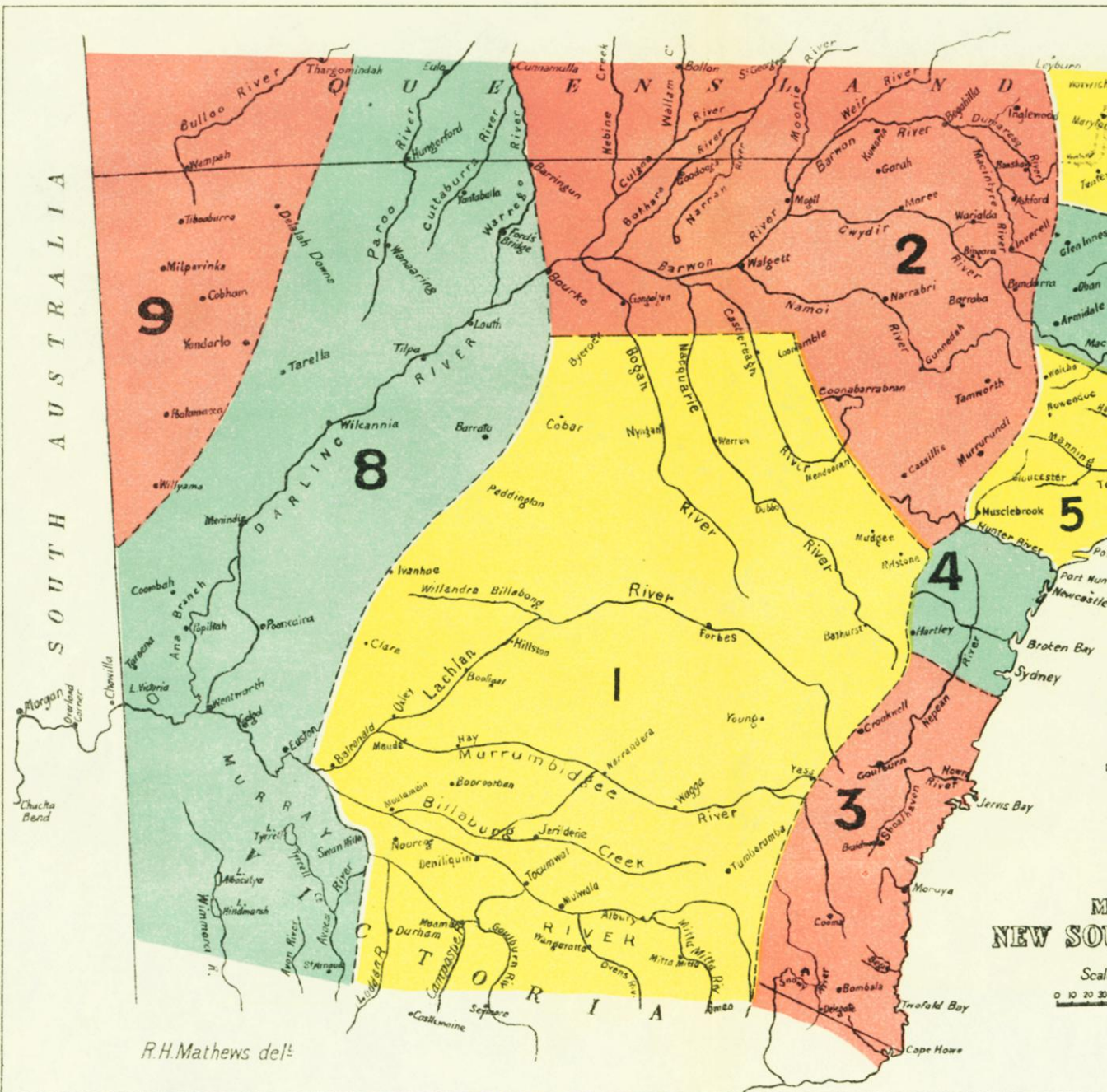
No. 4 represents the country occupied by the tribes speaking the Darkinung, Wannerawa, Warrimee, Wannungine, Dharrook and some other dialects. Their country commences at the Hunter river and extends southerly till it meets and merges into that of the people of No. 3. Their ceremony of initiation is known as the Narramang, which is described in a paper published in *Proc. Roy. Soc. Victoria*, Vol. x, N. S., pp. 1-12. Their totemic system is dealt with in *Journ. Roy. Soc. N. S. Wales*, Vol. xxxi, pp. 170-171.

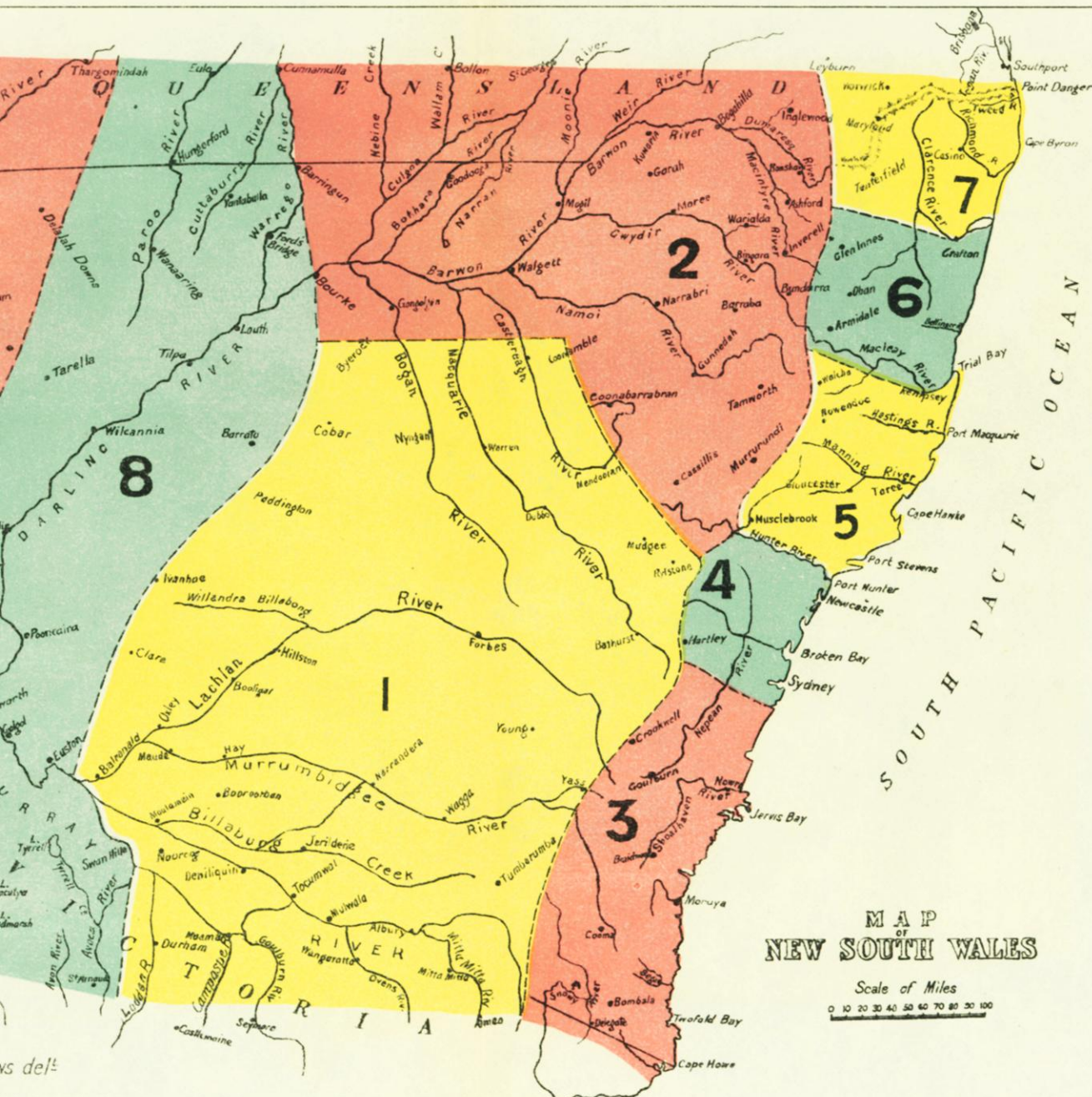
No. 5. Within this area, which extends from the Hunter river almost to the Macleay, the initiation ceremonies are of the Keeparra type described by me in *Journ. Anthropol. Inst. London*, Vol. xxvi, pp. 320-340. This tract of country is inhabited by the remnants of the tribes speaking different dialects, some of the most important of which are the following: Wattung, Gooreenggai, Minyowa, Molo, Kutthack, Bahree, Karrapath, Birrapee, etc. North of the Hunter river and extending along the sea coast to about Cape Hawk there is an elementary ceremony called Dhalgai, which I have included in the article last quoted.

No. 6 represents the hunting grounds of the tribes whose initiation ceremonies are dealt with in the preceding pages. Their sectional divisions are the same as the tribes in No. 5, and are described in *Jour. Roy. Soc. N. S. Wales*, Vol. xxxi, pp. 168-170.

No. 7 comprises the country of the Bunjellung, Gidjoobal, Kahwul, Nowgyjul, Watchee, Yackarabul, Ngandowul and some other small tribes, whose initiation ceremonies are of the Wandarral type, described by me in *Proc. Roy. Soc. Victoria*, Vol. x, N. S., pp. 29-42. Districts Nos. 2, 7, 8 and 9 cross the boundary of Queensland, and Nos. 1 and 8 extend some distance into the Victorian frontier.

No. 8. On the west of Nos. 1 and 2 are the Barkunji, Bungyarlee, Bahroongee, Wombungee, Noolulgo and some other tribes, occupying the country on both sides of the Darling river, as well as on the Lower Paroo and Warrego. South of the Murray river are several small tribes, among which may be mentioned the Wamba Wamba, Waiky Waiky, Latjoo Latjoo, Mutti Mutti, etc. I have





MAP
OF
NEW SOUTH WALES

Scale of Miles

0 10 20 30 40 50 60 70 80 90 100

referred to the totemic divisions of the Barkunji and kindred tribes in *Proc. Roy. Geog. Soc. Aust.*, Queensland, Vol. x, p. 32. Their initiation ceremonies are described by me elsewhere.

No. 9. In this triangular portion of New South Wales we encounter the advance guard of those tribes who practice circumcision and subincision, extending thence northerly into Queensland and westerly into South Australia. The customs of these people will be dealt with by me in another article.

APPENDIX.

THE NGUTTAN INITIATION CEREMONY.

In this article it is intended to give a short account of the *Nguttan*, an abbreviated ceremony of initiation practiced by the native tribes of the Williams and Gloucester rivers and surrounding country. Although it is not necessary to muster the whole community for the purpose of installing the youths into the privileges of tribesmen by means of the *Nguttan*, yet it is always thought safest to consult with the headmen of some of the nearest neighboring tribes, who may also have one or more youths old enough to pass through the ordeal. The preliminaries are arranged by means of messengers, and when the appointed time comes round the tribes proceed to the appointed meeting place. Here the combined concourse indulge in corroborries and songs at night by the camp fires. The men of each tribe dance in their turn and their women beat time for them.

When the festivities have lasted for a few days the headmen decide upon the time for taking away the novices. Early on the appointed morning all the men assemble under pretense of going on a hunting expedition, or perhaps they represent that they are making an incursion into the country of a hostile tribe for the purpose of avenging some supposed injury. The novices are mustered out of their mothers' camps and are taken charge of by the men. The women are not told anything about these proceedings, but all the elder ones and those who have been present at similar gatherings before form their own conclusions in regard to the purpose of the meeting.

A number of the men, with the novices amongst them, start first, and are immediately followed by the rest of the men, singing and shouting as they march along in the rear. The novices are told that

these incantations are for the purpose of making a plentiful supply of game, or to cause them to be victorious over their enemies. The men are painted in the manner customary on these expeditions. After traveling perhaps several miles they come to a water-hole or running stream, where a halt is made. The novices are now taken charge of by the men who have been appointed for this duty. Each of these men is the brother-in-law—actually or collaterally—of the graduate who has been placed under his care.

The novices are stripped naked, and after being painted are placed sitting cross-legged on the ground, with both hands grasping their genitalia and their heads bowed toward their breasts. Their guardians and some of their relatives remain with them, but all the other men go away, taking their departure quietly and a few at a time so that the boys may not know that they are gone. These men go away to a suitable camping ground, perhaps a mile or two distant, which has previously been agreed upon, and there they erect a camp of bark or bushes and spread leaves on the ground for the novices to lie upon. They then go into the bush hunting to provide food for themselves and the rest of the party. Late in the afternoon the guardians and other men who remained with the novices bring the latter to this new camp—each boy with his eyes cast down and being forbidden to look at anything around him—and place them lying down upon the leaves with rugs thrown over them. Fires are lit near where they are lying,¹ and they are subjected to considerable heat, which causes them to perspire very freely, but they are not permitted to move and must keep silent.

During the evening, perhaps an hour after sundown, by the light of the camp-fires, some of the usual totemic dances, described by me in previous communications, and other instructive performances, are gone through by the men, and the novices are allowed to sit up and look at them. Some of the men exhibit their genitals to the boys and invite them to pay especial attention to a number of other obscene gestures. After this human excrement is thrown to the novices, which they are required to eat, and also to drink urine out of a native vessel. At the conclusion of these proceedings all hands lie down for the night.

Early next morning about half the men start away without the knowledge of the boys and go into the bush in quest of food.

¹ Compare with the fire ordeal described by me in "The Bunan Ceremony of N. S. Wales," in the *American Anthropologist* (1896), Vol. ix, pp. 335, 336.

About midday they return, and on coming within hearing of the camp they commence making a weird noise, like the howling of the native dog, and advance in single file, each man carrying a leafy bough which hides his face and chest. When these men, who are called *ghirrang*, reach the camp where the novices are they spread out in a line and spring up into the air, waving their arms and uttering grunt-like exclamations. The novices are led to believe that the *ghirrang* belong to a hostile tribe and will perhaps attack them and their guardians.

The *ghirrang* and other men then produce several small sheets of bark stripped from trees, on which some *dharroong* devices have been carved, similar to the marks on the trees standing around a Keeparra ground.¹ These pieces of bark are placed at intervals of a few yards along the cleared space which was used for dancing and performing upon the previous night. The novices are now brought out in front of these pieces of bark and are invited to take particular notice of them. They are at first shown the *dharroong* on one sheet of bark, and are then taken to each of the others in succession, but are not allowed to speak a word.

When this part of the ceremony has been disposed of, the men form into two divisions—one mob standing on one side of the cleared space and another mob on the other side—the graduates being placed in a row facing them. The humming sound of the bull-roarer, *mudthinga*, is now heard a little way in the rear, and almost immediately two men step out into the opening, each man swinging one of these instruments at the end of a string. The usual obligations of secrecy are then imposed upon the neophytes, after which the sacred *mudthinga* is rubbed upon their penises, chests, arms and other parts of their bodies. While doing this the string of the bull-roarer is placed round each lad's neck in rotation.

The guardians, novices, and all the rest of the men now start away from that place, and proceed toward the women's camp—which, it should be mentioned, was removed to another locality the same day the men and boys went away. A man is sent ahead to announce that the contingent from the bush will return presently, and upon receipt of this message the women muster on a level, open parcel of land contiguous to their camp. Here the mothers of the neophytes spread nets upon the ground, on which

¹ See my "Keeparra Ceremony of Initiation," *Journ. Anthropol. Inst.*, Vol. xxvi, pp. 320-338, Pl. xxxii, Figs. 6 to 13.

they lay food for the use of their sons. The sisters of the novices and the other women also assemble near this spot, which is called *ngurra nyalla*.

When these preliminaries have been arranged, the men and boys come marching on, painted and dressed in their full regalia as men of the tribe, and as they approach the women throw sticks over their heads. The novices step forward to the nets, and eat the food which their mothers have provided for them. After this the women return to their own camp, but the graduates are taken by their guardians to a place near the single men's quarters. During that evening some of the old headmen show the novices the sacred white stones, which are so much valued by all native tribes.

These white stones, which in this district are called *buggan*, are said to be found in the scrubby mountains beyond Bandon Grove, near the head of the Williams river, and are supposed to be the excrement of *Gœñ Mudyer Dhingga* (Gœñ of the Hairy Hands), a malevolent being who has his abode in these mountain fastnesses. A number of clever old men—the so-called wizards of their tribes—used to make periodical expeditions into these regions for the purpose of obtaining supplies of the *buggan*. On these occasions it was not considered safe for a man to travel alone, but it was necessary that several should go in company. At their camps at night they were required to sing songs similar to those which form part of the *keeparra* ceremonial, and the camp-fires had to be maintained by burning certain kinds of wood to be found in that district. During the night, while the old men were asleep, Gœñ was supposed to appear, accompanied by some of his coadjutors, and put white stones into their *dilly* bags.

If any of the old men of the company had been remiss in their observance of any of the tribal customs, they would keep awake, holding a burning brand in their hand, in order to protect themselves against Gœñ's evil designs. The only way in which such men could secure the sacred *buggan* was to search for them along the sides of hills or watercourses, where they had been deposited by Gœñ.

Every youth who graduates through the Nguttan is required to attend the next *keeparra* ceremony which takes place among his own people—or the *bûrbûng* of those tribes who adjoin them on the northwest—in order that he may receive further instruction in the sacred initiatory rites of the community.

Short or probationary forms of inauguration ceremonies are found in several districts, and a knowledge of them is highly valuable, as exhibiting the various stages through which a youth must pass before he is qualified to take his place as a full man of his tribe. In a different portion of the same tract of country, there is another elementary ceremony known as the *Dhalgai*, described by me elsewhere.¹ Both the *Nguttan* and the *Dhalgai* are practiced in parts of the geographical area represented as No. 5 on the map of New South Wales hereto appended (Plate V).

PRELIMINARY NOTE
ON THE SELENODONT ARTIODACTYLS
OF THE UINTA FORMATION.

BY W. B. SCOTT.

(Read March 18, 1898.)

In 1895, Mr. J. B. Hatcher collected for the Princeton Museum some unusually well-preserved specimens of Selenodont Artiodactyls in the Uinta beds of northern Utah. In preparing a monograph upon these forms I have found certain new and undescribed genera which have proved to be of remarkable phylogenetic interest, and the much more complete material now available of genera previously named gives us most welcome information. As the detailed account of these fossils cannot appear for many months, it is desirable to publish a brief notice of the new forms and of the principal conclusions to which the study of the Uinta Selenodonts has led. One of the most marked changes between the mammalian life of the Bridger and that of the Uinta is in the great increase of the Artiodactyls in general and of the Selenodonts in particular. In the Bridger beds only two genera at most of the latter group have been described, and remains of even these are very rare; in the Uinta, on the other hand, Artiodactyls are the most abundant fossils and not less than eight genera of Selenodonts may be determined, while others are indicated by specimens not sufficiently well preserved for description.

The most interesting and striking result to which the study of the

¹ "The Dhalgai Ceremony," *Journ. Anthropol. Inst.*, Vol. xxvi, pp. 338-340.